*177 22
*178

207 Exposure to the media of mass communication seems to act, in
a sense, as a substitute for literacy. It may be that through
212 these means either an illiterate farmer can obtain information
about the more complex agricultural tools and methods or motivation
546 to try improvements, or both, even though he may not know how to
read and write. One may infer that he tends to act on the infor-
mation thus obtained, since he is more likely than his unexposed
opposite number to try out these innovations.

*178
*177 Acceptance of Urban Patterns

369 The printed word and the mass media are, of course, not solely
channels for the communication of knowledge. They are, at the
same time a means whereby the farmers may establish some sort of
contact with the more sophisticated world outside the community
even with highly urban Bangkok.

The survey indicates in a general way the extent to which
[291] the people of Bang Chan have accepted urban patterns. Their grow-
[416] ing acceptance of urban modes is readily apparent even to a casual
visitor: many own shoes, flashlights, wrist watches, radios,
[207] bicycles, fountain pens, modern furniture.* Other urban behavior
[493] is likewise beginning to be noticeable.

[413] One very simple indication of the degree to which urban in-
[352] fluences have penetrated is the change in manners of taking
food. The farmers traditionally eat with their hands rather than
using a fork or spoon. In Bangkok, however, eating utensils are
customarily served with the meals in restaurants and are widely
adopted as well by the city population. Some Bang Chan inhabi-
*177 tants have picked up this simple urban custom and have substituted
*178 it for eating mainly with their hands. In Bang Chan of 1955, for
example, a sizeable minority (26 per cent) report that they use a
264 spoon, fork or both for the evening meal.
369
That such a simple question can roughly measure exposure
[207] to urban influences, is indicated in the following table, which
[546] shows that respondents who report customarily eating with "urban
utensils" are more likely to be exposed frequently to radio and
motion pictures and are more likely to have visited in Bangkok.

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[412] * Survey respondents report that their households possess a
flashlight (81 per cent); scissors (66 per cent); kerosene lamp
(27 per cent); radio (14 per cent). About 41 per cent say they
own at least one pair of shoes.

47.b. IF YES: For what various activities did you contribute labor? 125 [653]
(See code at end)

c. During the past year, have there been any public welfare activities, not connected with the wat or with religious ceremonies in the home, or not, to which you contributed money or goods?

1. Yes	128
2. No	197
3. Unascertainable	8

d. IF YES: For what various activities did you contribute money or goods?
(See code at end)

48.a. Have you attended the ceremony of wisaka bucha at Wat BC every year, or only in some years, or only once in many years, or never? [796]

8. Every year	156
9. Only in some years	135
X. Once in many years	21
Y. Never	14
0. Unascertainable	7

b. Have you attended the ceremony of gilding the Buddha's footprint at Wat BC every year, or only in some years, or only once in many years, or never?

1. Every year	225
2. Only in some years	62
3. Once in many years	17
4. Never	9
5. Unascertainable	20

49.a. Excuse me, this is a strange question, but do you own a pair of shoes? [291]

6. Yes	136
7. No	197

b. Of what various materials are your shoes made?

8. Leather	65
9. Cloth, canvas	87
X. Other, specify_____	11
0. Unascertainable	
-- No Answer	1

50.a. In your household, is there a hatchet, or not? [412]

1. Yes, hatchet	309
2. No	24

b. (In your household), is there a pressure lamp, or not? [416]

3. Yes, pressure lamp	188
4. No	145

c. (In your household), is there a flashlight or not?

5. Yes, flashlight	271
6. No	61
-- No Answer	1

178 laboring profession, limiting the work to transplanting only.
592 Apparently she did not earn enough. During this hard period
621 the young boy left her. The woman continued to live alone for two years. After the collapse of her shack in 1953 she went to live with a young couple in KY5 who are not related to her. In exchange for room and board and a nominal allowance, the old woman agreed to take care of the couple's baby.

178 Case 8: In 1949, a couple, both teachers in the Bang-
592 chan Primary School, were sharing the same dwelling with the
895 wife's mother's family, but having a separate food arrange-
434 ment for themselves and their two young daughters. Thus,
621 they appeared in the 1949 census as a separate family. In local standard, the combined income of these two teachers
[416] was quite high. The family lived well and was the only family in Bangchan that owned a camera. In the 1953 census this family became a part of the wife's mother's family because they had arranged to share the same food. The reason that was given for this new arrangement was that some time earlier the wife's brother, who had been living with his mother, got married and moved out to start an independent family, whereupon the old lady suggested that her daughter move in to fill the vacancy.

178 Case 9: In 1949, a family of three, consisting of
592 a young couple and their six years old daughter, worked as
621 farm hands for the wife's mother for fixed pay on which they
[573] were able to live independently. Two or three years later, the wife's mother asked this family to move into her household